2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

16. Thou wilt comfort me whose love is ivory white
And who am still in torment, as those who appoint my road oppress me.

This poem was composed by Čen'ân âl Ṭajjâr and was recited to me by Prince an-Nûri.

Verse 1. *'Afaṣ*, the gallnut, and *zâğ*, green vitriol (or copperas), powdered, are used to make ink. *Sğile* is a sheet of paper. *Ziž* means dyed, blackened, covered with writing. 2. *Ḳâf* is a verse or a poem. *Swâhiğ* are the torments of the soul, excitement, a passionate outburst. 3. The poet used to speed to his beloved, who dwelt far from his camp; therefore he had to sleep in the desert, often beside his she-camel which knelt, *mabrak*, over a snake hole, *ṭâğ*. *Ṯenâje* are the four lower and four upper incisors. *Ṛamâliğ* means "perpetually moving or dreaming with the eyes half closed." Fair women are fickle in love and changeable, which causes the lover much anxiety. 4. *Mḳejẓ* or *meḳiẓ* are midsummer camping grounds. Ğaw Ferteǰ lies southwest of Ḥâǰel. *Ṣarâhiğ* (for *ṣahâriğ*) are deep rifts in a rock, with narrow openings where the rain water keeps fresh for a long time. 5. *Ḥunṭa* is another name for wheat, *ḳamḥ*. The beloved maiden is evidently the daughter of a well-to-do Bedouin, as she can eat wheat-flour bread baked in the shape of thin cakes on a *sâğ*, iron sheet about forty centimeters in diameter. The milk of young white she-camels is said to taste the best. 6. *Flâğ*, or *felğ*, for *ṭelğ*, means snow or ice. *Šuḏḏab* are small pieces of dry *ṛaẓa* wood, from which the bark has been peeled off; they are of a glistening whiteness; *šâḏeb* (pl., *šuḏḏab*) is equivalent to *bejaẓ* (pl., *biẓ*), meaning "white." 7. *Ṭe'es* is a conical sand drift. Its sides have gentle slopes, are very soft, and when sprinkled by light rain, *wudâğ*, shine with a peculiar pink glitter. The *šižân*, calves, are round and plump, like the *darâriğ* or rollers used for letting down the rope with the dip bucket. This roller rotates in holes in two posts which are set in the ground and with the roller form a triangle. 8. *Tenseǰ*, she lets down, is said of a woman who undoes her combed or plaited hair, allowing it to fall down her back. *Dâğ* means, properly, the separate tresses of the combed hair; *demâliğ* those already braided. 9. The small rings worn above the ankles are usually of glass, but the wealthier women have them made of copper or even of silver, ornamented with fine chains from which hang tiny bells. These

831* Since many fair ones have received pledges from me.
O maiden! I fear my own folks,
539* Though, whoever it be that wants thee, is beneath me.

Jâ šowḳ hedd al-židle
w-esma' hali nâdûni
ḳaṭṭâ'aten lal-lowze
w-allâh mâ jeḥjûni.

O darling mine! loose my forehead hair,
Hear, my kin is calling me.
They would cut my throat and,
By Allâh himself! would not spare my life.

Masfûh ḳalbi hâk al-masfûh
masfûhena al-jowm mâ dâği
aḳbal 'alejna-hleh raddûh
aḳfa' čema-l-roṣen men'âği
ḥebbet 'aširi sukkaren daḳḳûh
min bên ašâfih darrâği.

The little fool whom I love, the little stupid,
My little fool has not come to our tryst tonight.
He started towards us, but his kinsfolk made him turn
And he went back like a swaying twig. [back,
The kiss of my darling is like sugar, powdered,
Bubbling out from between his lips.

[828] *Masfûh* means one who has lost his heart, *zâje' ḳalbeh*, either from love or fear, one who has no self-control, knows not what he is doing, and acts as though feeble minded. *Dâği* is a young man going on a dark night to meet his lover. *Roṣen men'âği* is a twig that sways continually, owing either to the wind or, if it grows in a stream, to the flow of the water.

Jâ ḫalaf jâ ḫalaf
ğowz az-zêne ḏalaf
er'aha 'end ahalha
manâmha ṭaraf.

O Ḫalaf! O Ḫalaf!
The beauty's husband has gone on a journey;
But see, she stays with her kinsfolk
And sleeps at the very border.

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ǧenûs al-ḥurmat al-halba' w-ar-raǧol al-melûs, as both are the cause of various mishaps! A Bedouin who marries a person that is quarrelsome and censorious, *al-ḥurmat ad-da"âja w-an-na"âja*, is never prosperous but will always be unhappy, both he and his children. A scolding woman wishes ill to her opponent in the following sentences:

"Sab' hal-waǧh. May [a wild beast, demon] tear thy face!"

"Sa'an jasba' haš-šâreb. May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"Kow beh. Tekwû (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"Ḥamdet ar-rîḥ. May the breeze of thy good fortune cease to blow towards thee!"

"Ṛájbt as-sa'ad. May success be far from thee!"

"Ḥejb as-sedd. Mayest thou be disappointed in thy most secret wishes!"

"Mowt an-nâr. Mayest thou go to hell after thy death!"

"Allâh jil'an zên hal-hdûm alli mâ hi 'al-âdmi mâr 'ala 'ûd aš-šǧara. May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

In making agreements the Rwejli must be very careful. If he agrees with his comrade that they will help each other faithfully in both good and bad days, *'ala-z-zên w-aš-šên*, he must not change the order of the words and say *"'ala-š-šên w-az-zên,"* if he would not bring bad luck upon himself.

If a sorrel horse escapes from a raider and, dragging its rein, runs about in terror in front of the troop, the other riders try to drive it aside with their spears, shouting: "May Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry *"Semḥeč,"* instead of *"Seb'eč*, May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mšaželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrâṭa w-al-marat aš-ša"âṭa* (or *šarrâṭa*). A camel with a curly spot on the root of her tail, *'aker-*

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CHAPTER XV

SPIRITS AND VOWS

The Rwala believe that besides this visible world there is also an invisible, or spiritual, world. The spiritual world is again divided into a celestial and an earthly world. The inhabitants of the celestial world are called *malak* (pl., *malâjika*), those of the spiritual earthly world *ğânn* (pl., *ğinn*). Both the celestial and earthly spirits were created by Allâh. They possess bodies similar to human bodies but invisible; they can pass through any wall and can cover in a short while a distance which even a good rider would travel in barely a month. The spirits hear, speak, eat, drink, and ride like any Bedouin but feel no pain, are never sick, and cannot die.

The celestial spirits do not leave heaven except when sent by Allâh to men. A *malak* announcing Allâh's will to the Bedouin is called *munâbi*, spokesman. He does so only during a dream, whether natural or artificial, the latter occurring when a waking person falls into ecstasy, *islâm*, under the influence of music or dancing.

THE ĞINN

To the earthly spirits, *ğinn*, *harâfil*, or *ğenûn*, heaven is not accessible. They are of both sexes and have big eyes extending to the corners of their mouths. The food they prefer is raw meat, *nej*, and fresh blood is their favorite drink. The raw meat they get from fallen animals, the blood is left for them by the Bedouins every time an animal is killed. The *ğinn* are divided into tribes, clans, and families like the Bedouins, but in reality are settlers, *ḥaẓar*. They live in high mountains, inaccessible ravines, and old ruins. They never have tents. Their dens are situated underground in rock crevices, caverns, and vaults of deserted buildings. The farther such a ravine or ruin is from the water, the better it is liked by the spirits, who know that they will not be disturbed there. They occupy themselves in raising goats and sheep, which their herdsmen pasture in regions so rocky and stony that the goats and sheep

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776 belonging to human beings would die of hunger there. Camels and horses are not raised by them.

776 Woe to the Bedouin who falls asleep in a region inhabited by the spirits! For if a *ǧânnijje* observes him, she crawls into ●828 his body either through his nostrils, forefinger, or big toe, and, as soon as she gets hold of him, she makes him jump 755 up and run into the desert, whence he can be brought back to his tent only by force. A man so possessed is known as *maḫšûš* or *muharfal*. To cure him, a seer, *râʿ as-sirr*, is called in, who, after working himself into an ecstasy, commands the female spirit to come out: "Crawl out, crawl out! *eṭlaʿî eṭlaʿi*," her answer being: "I will not, I will not crawl out, *mâ-ṭlaʿ*." Then the sorcerer orders his disciples to play louder and faster, he himself circling and dancing round the possessed with increasing vigor, finally lies down upon him and again shouts: "Crawl out and away with thee to the place whence thou camest! *eṭlaʿî maʿ makâneč min alli ǧîti minneh*." It takes some time for a female spirit to be driven out, because a woman is headstrong and will not obey.

A Ḳmâṣi spent a night in some ruins west of the al-ʿAzîb valley and perceived a *ǧânnijje* there, who instantly entered his body. He then ran into the neighboring hills and would not return home when found by his relatives, but threw himself on the ground, struck out at them, and frothed at the mouth. This showed him to be possessed, *maḫšûš*. A sorcerer was sent for. He played over him, *laʿab*, for several days, but the *ǧânnijje* tormented him still more. Then they began to beat him so that blood began to trickle from almost every limb of his body. The beating of a man possessed is permitted, for the blows are not meant for him but for the female spirit, and it is she who feels the pain, not the man. It is observed that the *ǧânnijje* shakes her victim less violently after the beating, and they then beat him only at intervals. On the twenty-fourth day the *ǧânnijje* finally left the bruised body for good, the prolonged beating having proved too much for her. The man, of course, recovered immediately afterwards.

513 The Bedouin does not like to sleep long, as many dangers lurk about him during sleep, not only from men but also from the earthly spirits, and, moreover, sleep reminds him of death. A Bedouin saying is: "He that sleeps one third of the night has done as well as he that sleeps all night, and he that sleeps the whole night will wake up an idiot; *min nâm ṯilṯ al-lejl*

577 Seemly behavior is esteemed by the Rwala. The proverb: *"Ar-raǧol ja'ref metabbeh*, a true man knows how to behave," is frequently heard. The meaning of the word *raǧol* is very similar to that of the word *âdemi*, which either signifies all men as the sons of Adam or well mannered men of pleasant behavior. The word *raǧǧâl* is used in connection with a man who excels by prudence and bravery, thus: *"Met'eb raǧǧâl*, Met'eb, that is a man!" A *raǧǧâl jeswa 'orbân* is a man as good as many Arab clans put together: *"W-allâh hw raǧǧâlen mlîḥ*, by Allâh, he is a hero!" It is also said: *"Ar-reǧâl mâ hi killeha raǧǧâl biha raǧol w-raǧǧâl wa-rǧêǧil w-reǧǧareǧǧa*; not all men are heroes; there are among them true men, heroes, helpers of women, and chatterers." Here *rǧêǧil*, or *reǧêǧil*, implies that, although having a moustache, *šwâreb*, he occupies himself rather with things that belong to women. *Reǧǧareǧǧa* or *reǧreǧǧa* is a coward who babbles like a woman. *Reǧâl* often signifies brave men. A woman attacked by robbers shouts: *"Îdekom îdekom warâji reǧâl*; your hands, your hands [they must not take anything from me], there are brave men behind me!" The men of some families have the reputation: *"W-allâh hom reǧâlen zênîn mazbûṭîn*, by Allâh, they are true men!" *Raǧâǧîl* means men regardless of their qualities. Up to ten the plural *reǧâl* or *raǧâǧîl* is used; for a larger number *zelm*. *"Jammakom jâ zelm*, stand still, ye men!" *Zlema* is an unknown man. *Azlâm* is another expression for a number of men not exceeding ten, but usually the words *zelm* or *zilm* are used as the plural.

577 828 Noble qualities are inherited; therefore every Rwejli aims at winning a wife from an old and honorable family. It is often said of a noble but otherwise unknown man: *"Hw min âlen 'atîž mâ hw min hajallah nâs*; he comes of an old family, then surely not of riffraff."

'Arreb wulejdak 'arrebeh
w-an-nâr min mižbâseha
w-al-'ezz be'urûḳ an-nisa'
alli 'arîben asâseha.

By every means try to beget a thoroughbred son,
For as the fire depends on its foundation
So nobility is in the veins of women
Who are of pure blood descended.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

'Arîb signifies the same as *aṣîl*, pure-blooded, well-born, noble. Whoever desires a thoroughbred son must beget him by a woman descended of a good family. The man resembles a fire, the woman a foundation. When a fire is lighted by a woman in a tent, the women from other tents send their daughters or servant girls to fetch fire from her. Each of these girl twists a wisp of dry *šîḥ*, *rqza'*, or *rṭa*, grasps the red-hot coal in her hand, puts it into the wisp, and swings this in the air till it ignites. If the foundation, in this case the wisp, *mižbâs*, be not dry, no amount of swinging will make the red coal burst into flame. *'Ezz* means good qualities, bravery in particular. *'Ezz* proceeds from the veins of a woman. *Aṣâs* or *nasab* expresses the woman's origin. The daughter of a worthless, pusillanimous father will not have *'ezz*, nobility, in her veins; therefore it cannot be expected in her son, even if begotten by the bravest of men.

Criminal intercourse with animals is almost unknown among the Rwala, as is that of one man with another, the penalty in this case being the death of the violator or of both. In the Ḳmuṣa division a negro, who came there from Eben Rašîd's army, violated a small boy far from the tents. On the boy's complaint, his kin ran to catch the slave who made his escape. They would certainly have killed him.

POEMS DEPICTING QUALITIES AND DEEDS OF MEN

Vigilance and Energy

1. *Jâ-llâh ṭalabtak jâ serî' al-maṭâbe*
   teftaḥ lena bâb-al-faraǧ bel-mefâtiḥ
2. *ṭalbet 'obejden 'enda rabbeh w-ṭâbeh*
   jâ ḫâležen rizḳ al-'arab w-al-falâliḥ
3. *an-nowm eâs al-lowm bân ar-reda' beh*
   w-'ajnen tebi-ṭ-ṭowlât nowmeh ẖelâfiḥ
4. *alli jirid al-medeḥ jiṭ'ab rečâbeh*
   w-ar-rizḳ beṭûl al-ḫaṭa' jâ-hla-l-fiḥ
5. *jidûk 'ajrât an-neza' be'aḳâbeh*
   w-ad-daww jiḳṭa'enneh 'aṣêren beterwiḥ
6. *mâ fowḳha illa' žirbeten ma' zahâbeh*
   w-sefâjefen tabrâh lown al-maiâwiḥ

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

and plants on cool days. 8. *Jankûš* is said of one who delights in quarrels and in setting people against each other by carrying gossip and distorting their words. *Zibdet al-mḏâb*, melted butter, signifies invented, false stories, or calumnies. Melted butter is liked by everybody but cannot be the exclusive food, as it would cause death from dysentery; thus it is also with false stories. Pleasant to listen to, should the hearers make them a foundation for their acts, they would not meet with success. 9. He that cannot work, but lives and thrives on the sweat and toil of others, must perish as soon as they cease to support him.

Prudence

1. *Al-ḥâjet bâlak tebni*
   illa-s-sâs ḥeǧâreh kbâr
2. *w-al-bâjeh ḥaḏrak teẓnih*
   damhât al-bawwâh kṭâr
3. *w-al-mar'i ḥaḏrak ter'ih*
   elja' ra'ejt er'a-n-nwâr.

1. Beware of building a wall,
   Except when the foundation is of big stones.
2. Beware of taking an ingrate for thy companion,
   For much trouble he will cause thee.
3. Of land that has been grazed upon beware;
   If thou desirest to pasture, on blossoms pasture.

The poet was a settler from the oasis of al-Ǧowf; the reciter, Ḥmâr abu 'Awwâd.

Verse 1. As the houses in al-Ǧowf (as in all the settlements of inner Arabia) are built comparatively high, their walls must have solid foundations. During the fights in which the settlers frequently engage among themselves a weak foundation could be easily broken through by the enemy, and the wall would collapse. For this reason only big boulders are used in foundations. 2. *Al-bâjeh* is a man without a heart, *mâ beh ḳalb*, devoid of sympathy, gratitude, and even of morals. Whoever takes such a man for his companion, *ḫawi*, on a long trip will suffer more troubles than could be found even in hell. 3. *Al-mar'i* is either a woman divorced by her husband or a widow. Do not marry such a one; rather take a blossom, a virgin.

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Genuine Bliss Dwells with All True Believers 539x 577x

1. *Aṭ-ṭîb mâ hw bass ma' aẓ-ẓa'ânina*
   mužassem 'ala rûs al-'ejâl al-mefâliḥ
2. *bejt aš-ša'ar w-alli ḳa'ad leh bṭîna*
   al-ḥaẓar w-al-bedwân min habb leh rîḥ.

1. Not with those only is bliss found who load tents and their fixtures on camels,
   But it is distributed also on the heads of those poor sons
2. Who live in tents of goat's hair or in the mud-brick huts,
   On settlers, on Bedouins, and on all on whom the wind blows.

The poet was an unknown orthodox Moslem; the reciter, Ğwâd al-'Âni. It is a firm belief of the Rwala that honesty and, hence, both physical and spiritual welfare are to be found with them only. All the settlers from the ruler down to the slave are, in their opinion, nothing but hypocrites and full of low cunning, who misuse for their own benefit the religion as well as the power with which they are entrusted and who are a torment alike to the stranger and to themselves. For the Bedouins cannot understand why the settlers should be so eager to acquire both property and honors. A Bedouin's heart never longs for such vanities, for he knows that he may lose his life, the most treasured possession he has. Why, then, should he depend on riches and worldly dignities? The passionate hunt for wealth is, in the opinion of a Bedouin, the root of all the troubles and want of integrity among the settlers. Moreover, because the settlers are true Moslems while among the Bedouins Islam does not carry conviction, the latter consider Islam weak, as it cannot free the settlers from their miseries. In the two verses cited above the correctness of such Bedouin views is denied by an orthodox Moslem, who maintains that genuine bliss dwells with all true believers, *mefâliḥ* — that is, with people who live and act in accordance with their inner religious convictions. 2. *Habb leh rîḥ* would mean with a Bedouin: "success or luck is blowing towards him"; to the settled Moslem it means anyone on whom a wind blows or who breathes, hence all men without distinction.

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Verse 1. *Bejt* means the whole verse, *ḳâf* its second half and then, specifically, the rhyme of this second half. 3. *Šenâḥ* is a man of morose disposition, who will neither talk nor smile. 4. *'Elem* signifies a report circulating in regard to a man. If such a report is consistent it is considered unshakable. A good report must be that, otherwise a man would fall in the public esteem. 5. *Melwâḥ* is the decoy swung by a falconer when trying to lure a falcon towards him, *lawwaḥ 'ala-ṭ-ṭejr*. When a man breaks off a twig of the luxuriant *rûṭe* and shows it to a riding camel, he coaxes her to come near, *lawwaḥ 'ala-ḏ-ḏelûl*. There are people whose actions lure evil into the tribe, regardless of the fact that their fellow tribesmen are already suffering. 7. *Menhaǧ* is a path or trail. 12. The women will reveal your secret plan, and you will then be unable to realize it. *Sadd* means, in particular, the planning of a great raid against a certain enemy. The men taking part in it do not themselves know accurately either the time of their departure or the enemy they are to attack. Should the commander's wife learn of it she would undoubtedly tell it to some of her friends, and the enemy would receive warning even before the raiders started. 18. When you have a good friend, share your last drop of water with him. Do not confound words with deeds. *Al-'ajn* means both a spring and an eye. *'Edd* is the name of a well with spring water which never dries up. 22. Violence, force, often leads to peace sooner than mildness. 23. *Ḥazz* signifies a passionate desire for something. Out of a youth filled with such a strenuous desire an exemplary being can be formed by a man of good sense. 25. *Nijje* is a plan, intention, desire, which robs a man of sleep, drives him to undertake night marches, and lights him on his way. 26. *Enṛaṭar* is said of a man who likes to eat well and to amuse himself with women. 28. The appeased man has not laid aside his saber; he has only dropped its point and could, if angered again, strike at him who had just appeased him.

1. *'Endi fetâwi lil-faḥîm al-ǧâhem*
   jarmi bḳalb al-ṛâfelin aḥča'
2. *al-'afen low ta'ṭîḥ mâl ḥešet killeh*
   mâ jaškor faẓlak w-lâ jarodd ẖana'
3. *ḥelw elja' ǧâk ma'tâz ḥâǧa*
   w-'afen elja' laḳḳa-l-'amîl ḳafa'

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577x 539x The poet was Mâne' eben Durmi, one of the Rwala chiefs; the reciter, 'Awde al-Kwêčbi.

Verse 2. *Dwânik* means the same as *beni al-'amm*, fellow tribesmen. 3. *Ṭabb* are weapons generally.

828 Men are divided according to their qualities and their temperament into four categories, *taḳṣim ar-reǧâl arba' ḫoṣaṣ*, as follows:

Ḥaṭṭ ar-riǧel 'ala-l-ḳalb	He who puts his foot on his heart;
w-al-jad 'ala-l-lisân	His hand on his tongue;
w-al-'ajn 'ala-l-iḏen	His eye on his ear;
w-az-zebb 'ala-l-baṭen.	Or, his sexual organ on the belly.

Many are those who hasten to obtain what their heart desires; here the foot obeys the heart. Another will not brook an insult; as soon as he hears someone slander him, he seizes his arms to punish him. Yet another is unusually cautious; at the least rustle he looks sharply at everything around him and cannot be deceived or surprised. There are also those who care for nothing but to satisfy their carnal desires.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

serves for special journeys. 3. *Rbâ'* is a tent for men only. Nothing but coffee is made there. Other dishes are prepared by the women in another tent, where they also live. Among the 'Amârât and Dahâmše tribes every chief has two tents put up, one for men, the other for women. *Bimdâḫel* is pronounced *bimdâhel*. The Dahâmše often replace the *ḫ* with *h*. 4. Ğezzâ' eben Meğlâd, a relative of Hâjes, was the war leader, *šejḫ aššdâd*, of the Dahâmše. 5. *Membâh* is something which we learn through others. 6. *Naḫwa* is the war cry of a kin; a warrior *jentaḫi*, when he shouts his war cry before the chief or his comrades to prove that he will not desert them; an oppressed man *jenḫa'*, when he shouts the war cries of some prominent men, calling them to his aid. Whoever hears his own war cry uttered by an oppressed man feels ashamed and has to give help or else lose his reputation. 7. The traveling companions were his relatives, with whom he was riding to buy corn in as-Samâwa on the right bank of the lower Euphrates. 8. The poet associates with strangers, the Rwala. Even if they were fellow tribesmen, *beni al-'amm*, yet they would not protect him as would his *ahl*, his kin. 9. Fahad's father was Hâjes eben Meğlâd, universally recognized as the best judge, *'âreṣa*. 10. Mḥammad eben Turki, the chief of a powerful kin. 11. Ẓâri eben Ẓbej'ân, an influential chief of the Dahâmše. *Zebûn*, instead of *zeben*, shelter or protector. *Aṭ-ṭîb* means a struggle, a contest or duel, with the stoutest hero of the enemy. 13. Maš'ân eben Bakr calls the camel herds belonging to his kin Ğaḥla, hence his war cry: *"Ana-ḫu ğaḥla eben bakr*, I am the brother of Ğaḥla, I am Eben Bakr!" *Radîjje* is a common mare, *kdîš*. 14. *Flân meḏhabeh* (pl., *meḏâheb*) *ẓajjeż*, or *ṣidreh ẓajjeż*, is a narrow-breasted person, or one easily offended, who remains so for a long time; one who cannot exhale the anger from his breast. 16. Second cousins separated by two generations from their common ancestor, their great-grandfather, are included in the *ahl* proper or the kin bound to afford one another mutual protection.

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The wife of the fallen Rākān entreats Allāh to destroy Fahad or Ṭalāl of the Eben Haḍḍāl kin, who had killed her husband.

Tadallaḥ w-er'ī hawâč ja ḥājilen ma' fuṭṭari
w-alli jeruddeč 'an hawâč ḥaḍâk 'elmeh mâ jenṭeri.

Leisurely move and graze at will,
O sterile one with she-camels old!
And should anyone check thee
Pay no heed to reports concerning him.

Tadallaḥ means a quiet, unrestricted movement; she can go where she pleases, fast or slow. Such a leisurely gait is enjoyed especially by the young sterile she-camels, *ḥājel*, who like to prance and run from one place to another in search of the best pasture. They are often joined by she-camels more than twenty years old, which, if they bear no longer, are not restricted in their freedom. In regions entirely safe such animals can scatter far and wide, but in the proximity of the enemy they are kept together. The brave warrior tells the she-camels to disregard the danger, as he will protect them—and if any one should still try to herd them, not to obey him. *'Elmeh mâ jenṭeri* is said of a man who talks too much. The news, *'elm*, he brings is interesting, but nobody believes it, *mâ jenṭeri*. With such a babbler an honest Rwejli should have nothing to do, *mâ jaṭri leh*.

Aṭ'an la'ajni fâṭeri
w-aṭ'an elja' ḥâb aḍ-ḍalîl
en mâ ḥamejteh bel-ḍena
jâ lejt mâ 'omri ṭawîl.

To rescue my old she-camel I will stab,
Yea, stab all the more when he becomes afraid who does not esteem honor.
And should I be unable to save her with my spear
Then, Oh, may I not live long!

Fâṭer is a twenty-year-old she-camel. *Dalîl* is a man who values his health and life above his honor. Seeing that during a hostile attack he would have to face superior numbers, he fears for his life, *ḥâb*, and takes to flight, while a man of honor stays and tries to replace such a coward by greater bravery. Rather than allow his old she-camel to be captured, he will die.